The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER *No. 6195* *Saturday, April 1st, 1961* *Price 4d.*

THE RESURRECTION

WHAT can a Unitarian or a Liberal Christian say? First of all there are two points of view from which a choice has to be made. The first may be described as orthodox.

The Bible is unique. It cannot be judged by the ordinary standards of literature, or historic inquiry. It contains a truth by which all other truths must be judged. This idea lies behind the new translation of the New Testament. The translators wish to make clear to the modern mind the teaching of the Bible. Why? Because it is claimed that in the Word of God there is a truth contained necessary to all men. Men cannot judge that truth; all they can do, and ought to do, is to open their minds to it and receive it as it is.

Some contemporary theologians interpret this idea in the following manner:—

Ordinary historians may agree upon the fact that the coming of Jesus Christ was an important event in history. But this is not the Christian point of view. It is not the New Testament point of view. Much more is understood by the New Testament than the simple historic importance of the life of Jesus Christ.

One of the theologians has put it in the following manner:—

> "From this mid-point (the coming of Jesus Christ) all history is to be understood and judged: it asserts that this fact . . . is the final meaning and the criterion of history before and after it . . . . This historical claim made for a Galilean prophet's brief activity, ending with execution under a Roman governor who ruled Jerusalem under Tiberius, contradicts the modern historian's principle of historical writing."

If then you believe that the story of the New Testament, of the life, birth, death and resurrection of Jesus Christ, is absolutely necessary to the understanding of human existence in and out of history; if, in effect, there is no real life without this story, then everything else must be subordinated to it. If for instance there are difficulties of fact and interpretation in the New Testament about the Resurrection, then they all must be swept aside by the supreme fact of the great combined story of the Passion and Resurrection of Jesus Christ. Biblical history is different from all other history and must be the judge.

If this is so, from this point of view, the Resurrection is proclaimed as an historic fact in spite of every kind of difficulty.

The Historic View

There is another point of view. Supposing one cannot accept this orthodox belief without due independent inquiry? (The claims are so immense that they at least demand genuine examination.) Supposing certain stories of the Resurrection are examined and contrasted, and certain difficulties become apparent? Then much must be done about it.

The accounts of the empty tomb, for instance, can be contrasted in Mark and Matthew.

According to Mark at dawn on the day following the death of Jesus three women go to the sepulchre. They find it empty and a young man sitting inside clothed in a white garment. He may or may not be an angel. He speaks to them. They are so afraid of what they have seen and heard that they fly away and say not a word to anyone.

According to the story of Matthew two women, not three, visit the tomb. There is an earthquake. An angel appears. His appearance is as lightning and his garment apparently much whiter than the garment of the young man in the other account. He rolls away the stone in front of their eyes. He speaks to them. They too run away, but full of joy as well as fear. On their way they meet the Risen Christ. He hails them. They fall at his feet and clasp them. Then, it is implied, unlike the other women they run and tell the disciples.

The Explanations

These are two accounts. There are difficulties. The difficulties are increased if the accounts, are contrasted with other events or for that matter with other ideas, in the New Testament; and from the point of view of simple inquiry they cannot be brushed aside. After all an earthquake is an earthquake, and odd not to be noted in the first account. An angel covered with lightning who visibly rolls away the stone is someone to take notice of. The Risen Christ so corporeal that his feet can be held and his presence worshipped is something of importance to be missed from the first story. All this cries out for explanation. Much else does. The historic method which asks for explanations cannot be easily brushed aside.

And on the whole the answer of the historic method is that major parts of the story are legend. They are not historic; they are not events in history. Earthquakes introducing angels flashing with lightning do not occur; and angels do not roll aside stones.

But many Liberal Christians and a good many other people cannot leave the matter there. What are the legends about? Why have they existed for two thousand years and are likely to exist when much that is contemporary has

vanished. The answer can be found in present experience, and indeed in any experience within a Christian tradition.

The contemporaries of Jesus of Nazareth believed that death was a terrible visitation. It was not merely a mystery that confronts every human being; it was an act of God inflicted with a sense of degradation and sin upon every man. Paul when he sought release from the sting of death, and the triumph over the grave, sought release too from a failure of humanity in the sight of God. The contemporaries of Jesus, under the inspiration of the life and death of Jesus, and through their own need, fought with the fact of death. The disciples had to fight with the fact of the death of their Master, and with death, as Francis Terry pointed out in these columns last week, in a most lonely and terrible form. The disciples, and all those who believed, had to find their own answer. It is a poor understanding of those who suffered so much martyrdom that the answer was given to them by a miracle; by an act once for all carried out, never to be repeated again.

The Resurrection is repeated wherever the spirit of man triumphs over the closure of death and enters into an eternal life.

Miracle is not necessary for that, and legend can be used to preserve the vision from one generation to another.

DEVOTIONAL OR PRACTICAL?

By Charles Easton

THERE is a widespread misunderstanding among religious people about the nature of the religious calling. There are those deeply dedicated in service, but many suppose they are at liberty to choose between devotional and practical religion. It goes without saying that most claim they are best suited to the practical religious life. It looks the easier choice. A few subscriptions to good causes, a place on the sidesmen's rota or a hand with church teas, together with plenty to say about social questions, and those who consider themselves the practical type are apt to think they have filled out the intention of their public worship.

No one denies the value of these good works, and they need to be done. But it is well to ask whether they hold within themselves that wealth of religious living which alone entitles them to the label of practical religion, with the emphasis on the word religion. When the writer of Ecclesiasticus said of workmen the handywork of their craft was their prayer, he was not saying that labour can count instead of prayer. He was only pointing out that the religious experience which the scribe had time to write or utter as wisdom, the workman expressed through his daily work. Such was the cobbler of the Hasidic story who with each stitch of his awl that drew together the top and bottom leather, joined God and His Shekhinah.

We need to be clear once and for all that Jesus himself did not offer us a choice between the first and the second great commandments. To love God with the entire self is the whole duty of man. The second commandment is not an alternative to the first. It is an extension of it. No one can love his neighbour completely without first loving God with the whole of his heart and mind and soul. There can be no plainer indication of the nature of the religious life. Those who are entitled to call themselves religious can live only one way. They have set themselves to orientate their lives wholly towards God, with all the strength that is in them.

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In what fields of human activity we work as religious people, depends largely upon our endowments. Those who have a bent towards intellectual work will write or teach or engage in business, and their words will express religion in practical form because their hearts are set towards God. Others will build houses or sell groceries or grow corn, and every action of their hands will express God because they are religious people. The religion of the one group is no more or less practical than the religion of the other, for religion is the whole self directed to God.

There can be no doubt where we must look for the practical expression of our religious life. We shall find it in the work we do daily for our living. It has been a great mistake with some to imagine we give practical expression to our religion only when we serve human needs outside our daily labour and without pay. If our desire compassion leads us to spend some of our leisure running clubs or sitting on committees, we must not suppose these so called good works are any more meritorious than good work in our earning life. When we have cleared our minds of the false value too often set upon voluntary service, we shall find it easier to concentrate upon the expression of our religious life in daily living.

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Indeed, it is high time religious people examined their hearts about this invidious distinction between paid and unpaid work for the community. Leisure time social service should not be undertaken merely as the psychologist's balance for monotonous labour. Only as the overflowing of a love of God does it become acceptable in our community consciousness. It must in no wise be what it often becomes, the outlet for the self assertive. It is the field where above all disciplined selflessness is needed. Always we must be aware of that atmosphere of self satisfaction about our voluntary service that has lately earned the unpleasant name of "do-gooding". Labels are pointers. We have been warned!

Those who work paid or unpaid, to help men and women to a fuller life, need the utmost that the religious life can teach. They need unshakable faith in the potentialities of the human spirit, unquenchable hope in the ultimate emergence of human good, and undying compassion for the frailties of mankind. In all this there can be no room for the self of the worker, for its importance, its suffering, its reward. Who are sufficient for this enterprise of practical service but those who are stayed on God?

If practical service seems over emphasised we must remember that the Church has always set aside men and women to serve mankind by prayer alone. This is a vocation always open to the housebound and the elderly of every faith. Who shall estimate the healing of the ills of mankind that might come through the influence of compassionate thought? The mental climate of our time will be altered by those who, in whatever Christian terms they wish, daily make use of the Buddhist Viharas, and let their minds "pervade one quarter of the world, with thoughts of Love, with thoughts of Compassion, with thoughts of Sympathetic Joy, with thoughts of Equanimity: and so the second quarter, and so the third, and so the fourth". This is for some as practical an expression of religion as for others to hand a bowl of soup to a refugee. Indeed we cease this differentiation of devotional and practical religion. Whenever the heart is directed towards God we need think only of him. Our work will be done unobtrusively in his spirit.

A LAYMAN'S DIARY

March 12. (Sunday). In his recent biography *Edward Marsh*, Christopher Hassall tells us that the young Eddie Marsh, on his seventh birthday, while looking idly at a Bible (open at the first chapter of the fourth Gospel), suddenly said aloud, "Hallo, I can read!" In the last week or two we have been watching the same thing happen to David; six months after his seventh birthday, it is true, and not quite so dramatically, but he has at last begun to grasp that these queer marks on paper can be formed into words, and that they contain useful informa-

tion (e.g., the titles of television programmes likely to come on just after bedtime).

Yesterday, after gazing for a long time at the caption beneath a *Daily Herald* cartoon, he deduced that " Mother's Day " was imminent, so he went out and made a purchase. This morning at 6.50 he awoke my wife by thrusting into her face a packet of coconut cakes. (David is very partial to coconut cakes.) She surfaced to hear his breezy voice saying, " Happy Mother's Day ! These are for you. I've rubbed the price out." Pause. " It was a shilling."

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March 13. Yesterday in an inconspicuous paragraph the *Observer* disclosed that Lord Parker, the Lord Chief Justice, had recently become convinced of the inefficacy of capital punishment. This is surely big news, of the man-bites-dog order. No one is surprised when High Court judges express themselves in favour of the *status quo* on some social problem, because they are not especially well equipped, by origins or experience, to reach enlightened views on sociological questions. So when a High Court judge, and a Lord Chief Justice at that, is converted to the view that the practice of judicial hanging should be discarded, that is indeed an encouraging ray of light and hope.

Today I received details of a big rally, with the theme *Hanging's No Answer* ! to be held at the Albert Hall in London on Tuesday April 18th, at 7.30 p.m. Speakers will include Gerald Gardiner, Q.C., the Bishop of Colchester, Christopher Brasher, Peter Kirk, M.P. (Conservative), Sidney Silverman, M.P. (Labour), and Frank Byers (Liberal). The chairman will be Victor Gollancz. Numbered seats (2/6 and 1/-) are available from the National Campaign for the Abolition of Capital Punishment, 14, Henrietta Street, London, W.C.2. This is the first time the Campaign has aimed at filling the Albert Hall with supporters. It is a bold stroke, but I think they'll do it.

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March 14. Publication day of the *New English Bible* (New Testament (heralded by the most intense and skilful publicity—of which I heartily approve). For the benefit of the Rev. Tom Wardle, I have to report that I saw no queues outside Mowbray's in Margaret Street, W.1, as my bus passed their shop this morning ; but from all accounts there has been a great rush to buy copies, and some bookshops have already sold right out.

Our family's copy came by the first post. I know that the reviewers will have holes to pick in the language here and there—that's their job—but from a number of glances and some pages of sustained reading, I get a vivid feeling of clarity and freshness, as though one had at last got a piece of fine scenery into focus in one's binoculars. I am inclined to think that this translation will prove the best thing that has happened for the acceptance of our Unitarian outlook for a very long time. In *Lift Up Your Hearts* this morning, the speaker told us of an African woman who read the Gospels for the first time in her own language, and said of the Jesus whom she found there, " We always knew there must be somebody like this." Many readers of the *New English Bible* who have only known the Jesus of orthodoxy will soon be saying the same thing.

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March 15. So Dr. Verwoerd is taking South Africa out of the Commonwealth in May. One feels a mixture of relief and regret—but relief, I think, comes out on top.

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March 16. In Pretoria yesterday the Synod of the Dutch Reformed Church endorsed that Church's policy of the separation of " whites " and " non-whites " within the Church ; it also expressed support of the South African Government's *apartheid* policy, and asked that it be expedited. An Afrikaans professor, Dr. A. S. Geyser, who queried whether this was in line with the Scriptures was bitterly attacked by the members, and the chairman told him his attitude was " arrogant ". While this was going on, the Governor of Kenya was attending the installation in Nairobi, of a new Moderator of the General Assembly of the Presbyterian Church of East Africa, the Right Reverend Charles Muhoro Kareri, a Kikuyu tribesman.

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March 17. Visiting our Essex Hall Bookshop at lunch time to buy some books for our church bookstall, I was just in time to get one of the last two copies of the *New English Bible*. Miss Boxall told me that last Monday, the day before publication, she had been pressed by many importunate visitors (unsuccessfully, I need hardly say !) to " jump the gun " and start selling at once. Is this book going to be the status symbol of 1961 ?

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March 18. " Why can you put a hot plate down on Formica and not damage it ? " David asked me as we concocted the family breakfast—our privilege on Saturday mornings. I didn't know. " If you were a science man," he said reproachfully, " you would know why ". I must have looked abashed, because he went on tactfully, " But science men don't really know very much. They've only just *started*, haven't they ? "

ON BEING FED UP

by C. Bintcliffe

ONE characteristic of our industrial age is that many people have to earn their living by performing monotonous repetitive tasks. Not all of us find work an adventure or a creative achievement. For eight or more hours a day we operate machines, pull levers, press buttons, wrap parcels or do other impersonal jobs. We go on year after year, paying our bills, caring for our families, meeting the inevitables. Sometimes life is fairly good, but for the most part unexciting. At other times the whole scheme of things appears a pointless, purposeless passing of days. And almost without being aware of its significance we ask in modern parlance the question asked by the Psalmist,

" Why art thou case down oh my soul. Why art thou disquieted within me." ?

This feeling of being fed-up, being depressed or call it what we will, is evidently not just a modern unease. Men long ago had to face it and so must we.

Some try to banish it by mixing with their fellows in the public house or joining a club, a society or church fellowship. Yet even so it appears inherent in our ordinary human nature. Even saintly Christians admit to some forms of it.

St. Augustine tells of his seasons of melancholy and despair. Others speak of long periods of mental and spiritual dryness. Some tell of times of mental darkness far more harrowing than the ordinary man's feeling of being fed-up. So it does seem this condition of the heart and mind comes in one form or another to all of us, saints and sinners alike. Nor does it appear to be subservient to our will power, but we can at least come to some understanding of it.

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One interesting point is that some people are more prone than others. Their temperament—quite apart from their virtues and vices—appears more conducive to depression. Its true of course that temperament can be a handy peg on which to hang our weaknesses. Moralists there are who will readily tell us so, but the older moralistic philosophers who divided temperament into the sanguine, the melancholic and the phlegmatic had a word of significance. Our temperament is as real and as limiting as our physique. It is the perceptive window through which comes the light of joy and the gloom of despair. If this window is distorted and blurred by the factors which make us, we cannot change its structure, but we can keep it clean. We can keep it free from the grime of selfishness, indiscipline and deliberate spiritual blindness, but we cannot change its essence. It is essentially our self.

A robust active extrovert is less likely to be assailed by depression than a chronically ill person. A man concerned

only with the satisfaction of his animal appetites may seldom feel depressed, but the meditative man may well echo the Psalmist's soliloquy,

"Why art thou cast down oh my soul." ?

But more important than despair itself is our sensitiveness to it. The more sensitive we are, or in other words the less grime we allow to accumulate on our perception windows, the more intensely we can feel the extremes of both joy and despair. An organ, because of its octave range is far more capable of communicating the solemnity of a funereal requiem and the triumphant Hallelujah than a tin whistle. A contented cow is not likely to look into its heart and say,

"Why art thou cast down oh my soul." ?

But a human being in the extremity of despair is quite capable of suicide.

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The more human we become the more receptive we are to despair and joy. Yet more important than our receptivity to feeling is its result. According to some psychologists feeling is a kind of effervescence which forms the precipitate which fires the will. Or, in more simple words, the significance of our feelings—whether of despair or joy—is in their after effects. It is the results of the artist's imagination which proves its worth. It is the deed following the secretly entertained desires which finally condemns the murderer. It is the willingness to work for a home and family after the bliss of the honeymoon which proves affection. It is the direction of the will which matters. And that depends on the object to which the self is committed. And our committal to the Father of Lights is not only a committal of our better dispositions, our talents, our gifts but also our uncertain temperaments. We offer Him not only our joy but also our despair. We offer Him our nature as it is, not the nature we would like to possess. We offer Him not only our fullness but our emptiness, not only our strength but our weakness.

And the astonishing result is, that when we really offer what we really are we no longer ask why we are cast down. For we have neither the time nor the inclination.

1961 GENERAL ASSEMBLY MEETINGS

IN Manchester active preparations are being made for the annual meetings which open there on April 11th. Two interesting exhibitions are being planned. At the premises of the Manchester Literary and Philosophical Society in George Street there will be a display of plate, photos and manuscripts from churches in the area. At the John Ryland's Library there will be a display of Unitarian books and manuscripts which are in their possession. Rev. Peter Godfrey, who combines his ministry at Altrincham with Editorship of the *Unitarian*, is in charge of the exhibition.

The District Association is producing a handbook specially for the occasion and it will give interesting information about the churches in the Manchester area. It was on March 19th, 1891, that the M.D.A. came into being at the Memorial Hall. Its seventieth report has just been published. It shows that there are seven ministers serving eight churches in the area and eight churches without any ministerial oversight. The position occasions concern in Manchester just as it does in other parts of the country. The situation is helped considerably by local lay preachers. Twenty gave their services and during 1960 they were responsible for conducting two hundred and sixty-six services.

One important aspect of the work of the M.D.A. is the monthly publication of the *Unitarian*. It is now in its 57th year and in the past year has gained a small circulation increase. A number of churches use it as a calendar insert.

The Rev. W. H. Wareing of Monton is the Association's 1961 President, while the President-Elect is Mr. J. J. Jones of Cross Street Chapel.

The officers, along with Manchester Unitarians, generally are looking forward eagerly to the forthcoming meetings and to the opportunities they will provide for meeting friends from all parts of the country.

A.P.

General Assembly Youth Meeting, 1961

Sir: This year's Youth Meeting will be held in Cross Street Chapel on Wednesday, the 12th April, at 8 p.m., when the Rev. Bruce Findlow will introduce the subject "Something to tell the world—and how". Comments will be added from the platform by three members of the UYPL: Gwyneth Roberts, secretary of the North Wales Unitarian Fellowship; Ronnie Clare, a Liverpool UYPLer, whom "Layman" must have watched many times as one of the teen-age interviewers in ITV's "Sunday Break"; and Leonard Smith, President-Elect of the League and son of the President-Elect of the General Assembly.

But, as always in our Youth Meetings, the main contributions are expected to come from the floor of the Hall. Under the chairmanship of Alan Curren, Vice-President of the League, we hope to provoke a lively discussion on the face we show to the world outside—not in the past, but today and in the future. In those glib words, beloved of voluntary societies, "All—both young and old—are welcome".

Yours, Martin Davies,

General Secretary, UYPL

CHURCHES and MINISTERS

PROFILE

DR. P. N. TINDALL, OF THE ANCIENT CHAPEL OF TOXTETH, LIVERPOOL

THE Assembly preacher at the forthcoming General Assembly meetings is Dr. P. N. Tindall. He is fifty years of age, he was born in Pudsey, Yorkshire. His forebears were among the founders of the chapel, some one hundred and ten years ago, and members of his family have been connected with it ever since.

Dr. Tindall is a scholar; for three years he was tutor and lecturer in Hebrew and Old Testament Studies at Manchester College, Oxford. Although he is occupied with a very busy ministry in Liverpool, including the supervision of much youth activity, he still continues his studies in theology and oriental languages. His first Hebrew teacher was Dr. F. D. Coggan, the Archbishop-designate of York, and a friendship has been maintained ever since.

Beneath Dr. Tindall's scholarship is to be found a romance of strength frequent enough in the ministry, but usually little noted. He received an elementary school education. When he left school he served an apprenticeship in the building trade for seven years. Desiring to enter the ministry he worked during his spare time for university matriculation, which he obtained in 1931. He did all this, self-taught, in three years. By 1937 he was a Bachelor of Divinity, and by 1950 a Doctor of Philosophy. Such a ministry is made of very tough stuff indeed.

Dr. P. N. Tindall

Dr. Tindall's theological position is what he calls Christo-centric, which, being interpreted for the laity, is theologically on the right in Unitarian circles. His position is likely to influence his forthcoming sermon. It says a great deal for the independence of Dr. Tindall that he remains a devoted Unitarian minister. There is no compromise with credal positions for him. The Unitarian church receives all forms of ministry; it serves its own freedom, and adds richness to it, by asking Dr. Tindall to be the forthcoming Assembly preacher.

His wife, it should be added, is the great-granddaughter of the minister who built and opened the Pudsey church in 1861. She has at various times been Sunday School teacher, youth leader, president of Women's League branches, chorister, pianist and church organist.

WONDER

By H. W. Hesson

THIS is an age of rationality. Man has been given the great gift of reasoned thinking; and he is able to delve deeply into the mysteries of nature, consider possibilities and discover certain relationships that bring about change, which he calls "Laws of Nature". He can recognise order. Sometimes he is wont to assume that because he has discovered so much, there is no need to feel any sense of mystery about that which is still unknown. Some day, says the materialist, the universe will be so explained in terms of mechanical processes that man will be able to control at will.

But the fact remains that the more men find out about the atoms and the heavens, the wider becomes their field of ignorance. Because every new discovery raises further questions. The materialist places the unknown in a kind of mental vacuum; whereas the person who holds his sense of wonder holds the unknown in suspense, retaining it in his mind and perhaps building up mental pictures of some final mystery he calls God. The atheist thinks the unknown is unknowable. The religious person sees that it is real and seeks for understanding.

No tribe on earth has ever been found that has not some kind of religious expression. This may often seem very crude to us in a Christian world, but nevertheless it is a symptom of this desire in man to retain mystery; to live in the unknown as well as in the known. And paradoxically, it is only by living in the unknown that one finds the ultimate Reality. All men's religious gropings are a search for meaning; and religion today is as much a groping as ever. It is only the individual who finds God, for God is the final unknown which no words can describe.

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The whole process of creation can be described as the progressive reduction of differences. The technician reduces differences when he produces energy to do work. The nations have to reduce their differences before they can live in peace. Harmony in the home is only obtained when husband and wife can reduce possible sources of friction. The reduction of differences between systems of religions is a process at work at this very moment. The reduction of differences between the known and the unknown is the way man finds God. And wonder is the means.

So that the religious feeling is a seeing beyond differences. It is an attempt to find unity amid diversity. It is by keeping mystery and wonder in the mind alongside discovered facts about the universe that the feeling of unity arises. Only when a man discards his wonder does he decide that there is no God.

Reason can only use information received by wondering. When a scientist makes a discovery he does not make it by the use of his reason, but because some idea has arisen spontaneously such that he can begin to apply logic in the effort to find out whether it fits in with other known facts. Worship is wonder. Man finds out all he knows by wondering about that which he does not know.

Only when he becomes too categorical about the unknown does he fall into error. He constructs symbols and dogma, idols and ideologies, in the attempt to rationalise about that which he does not really understand. He builds mental images by constructing a logical framework from premises that are really undefinable. He has this great asset of being able to see what is reasonable, what is possible, and thinks he can apply it satisfactorily with insufficient knowledge. It is when wonder comes back in full strength that the great majesty and splendour of the unknown makes an impact irrespective of creed. Sects and symbols are differences created by man. And God lies beyond them all.

The religious feeling is the means by which man can reach into the unknown and bring back knowledge. But he can only do this when he permits his wondering full play; when he sees that all the intricate facts uncovered by the scientist are each the edge of a greater unknown. When a scientist finds that an atom is composed of electrons and protons, he does not find God. He finds that he has uncovered a still deeper unknown field. The unknown is the mystery, and the mystery is God. But God is real, or the electron and the proton, the atom and the molecule, could never have been brought out from the unknown by thinking man.

Gaze at a "simple" hedgerow flower, and wonder where the elaborate beauty, the subtle coloration, came from. Neither is contained in the atoms of which the scientists tell us it is composed. They are something belonging to the flower as a flower, and not to its constituent parts.

Every natural form loses its beauty as it is reduced to its parts. Every chemical loses its properties as it is reduced from molecule to atom. Each time a scientist reduces a whole to its parts in trying to understand what it is made of, he loses something that no test-tube can hold. Always the wonder is there, however mundane the appearance. By fostering wonder, God within the flower and God within the self, is found.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The New English Bible

Sir: Congratulations to Dr. Rowe and the *Inquirer* on producing such a prompt, full and informative review! But may I be allowed to question Dr. Rowe's important criticisms of the new translation—not their validity, but their unstated assumptions?

Why, for example, is it a "disadvantage" when Paul's "de-

(continued on page 926)

Easter Hymn

Earth cannot hold his spirit in subjection;
Heaven and Hell cannot that heart enchain;
Now, demonstrating *our* true independence,
He, Son of God and Man, asserts *our* claim!

He, strong in soul, and suffering-enlightened,
Sees of its travail and is satisfied:
In him our every earthly pleasure heightened,
Life more abundant ours—through one that died!

If his arising were but an invention
Then more than all men's were our preaching vain:
But Christ's escaping from cold death's detention
Inspires with hope, that man shall live again!

No; when the dust returns to earth's broad border
Spirits retain, all, their identity:
Man, son of God and child of Nature's order
By *this* arising knows his soul is free.

Earth cannot hold his spirit in subjection;
Heaven and hell cannot that heart enchain:
Now, demonstrating *our* true independence,
He, Son of God and Man, asserts *our* claim!

Leslie Weston.

nunciation" of women sounds "infuriating", or the miracle in *Acts xii* more obviously "incredible and legendary"?

Why should we be disappointed if the style of *I Cor. xiii* is not as "lyrical and rhythmic" as we had hoped, or that of the "Prodigal Son" parable not as "noble"? Should we not rather ask "Is the English prose any less 'lyrical and rhythmic' or 'noble' than the original Greek?"

Surely a new translator's only duty is the closest possible rendering of the meaning and style of the original, rather than the perpetuation of any former translation's liturgical overtones?

Hampstead, London. Yours, Donald P. Maw.

Sir: With reference to the New Translation of the Bible, I should appreciate some guidance on one point, namely the ambiguity attached to the phrase "And do not put us to the test". "Lead us not into temptation" was bad enough, and I have always remained unconvinced that Jesus ever taught this. It seems to me incompatible with Christian teaching that the endeavour should thus be taken out of life.

From the point of view of our progressive Unitarian teaching, and also of the necessity for the "test" as a builder of character, what would there be left without it?

Reading Church. Yours, Mrs. Marjorie Easton.

The Homes—Great Hucklow

Sir: I feel sure that you and your readers are concerned about the future of the Holiday Centre at Great Hucklow. Many fine ideas have originated from the North but Great Hucklow is the realisation of an idea which is a shared inheritance and a proud possession of the whole of our denomination. It is there for holidays, periods of convalescence, conferences and courses; work, worship, recuperation or play, Hucklow is available. The efficient enthusiastic and understanding warden, Mr. Henry Tittle, welcomes young and old but he and the Homes Management Committee have an unwelcome guest seeking admission—a wolf is at the door.

In the last year or two greater use has been made of the Homes and income has risen but expenses, including modernisation and maintenance, have soared sky high. We have existed for some years on reserves but they have gone and the auditors have warned us that either we raise an extra one thousand pounds each year or else acknowledge that we are kaput. The determination to keep Hucklow going is shown in the installation of a new central heating system (paid for by a most gratefully received legacy) and the plans for a new dormitory block to replace the old Children's Home. For the starting of the building of the new block we only await the release of moneys by the Charity Commissioners. The determination is there—the money is not.

The members of the Committee are convinced of the present need for such a centre as Hucklow and foresee an even greater need in the future. In consequence they are considering means of raising further income by adjustment of charges, extension of the Hucklowite Appeal, asking for interest free loans and requesting groups within our movement to undertake specific projects. If we can raise an extra thousand a year for five years my Committee hope that by then we shall be almost self supporting; I don't think we shall ever be completely without need for subsidy.

Your correspondence columns are very useful for the interchange of ideas. May I ask for comments, suggestions, even criticism, concerning the future of Hucklow?

Yours sincerely, E. Wild,

Warrington. *Chairman, Homes Management Committee.*

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings—Manchester

Tuesday, April 11th to Friday, April 14th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 11th

ALL MEETINGS AT MONTON

2.30 P.M. UNION FOR SOCIAL SERVICE.
4.00 P.M. INFORMAL RECEPTION.
4.45 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.
7.00 P.M. ANNIVERSARY SERVICE.
Preacher: REV. P. N. TINDALL, M.A., Ph.D.
8.30 P.M. BUFFET SUPPER.

WEDNESDAY, APRIL 12th

ALL MEETINGS AT GORTON

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
2.00 P.M. ANNUAL BUSINESS MEETING CONTINUED.
4.00 P.M. HISTORICAL SOCIETY.
4.00 P.M. TEMPERANCE ASSOCIATION.
7.00 P.M. TOWN HALL.
RECEPTION by the LORD MAYOR AND LADY MAYORESS OF MANCHESTER. (Informal Dress. Ministers and Delegates only.)
8.00 P.M. CROSS STREET CHAPEL.
YOUTH MEETING.

THURSDAY, APRIL 13th

10.00 A.M. COMMUNION SERVICE (CROSS STREET CHAPEL).
Preacher: REV. I. HODGSON.
11.15 A.M. ESSEX HALL LECTURE (CROSS STREET CHAPEL).
"Alienation and Fellowship."
DR. D. RUSSELL DAVIS (Reader in Medical Psychology at Cambridge).
2.00 P.M. SECTIONAL MEETINGS.
Women's League (LESSER FREE TRADE HALL).
Ministers (CROSS STREET).
Lay Preachers' and Men's League (CROSS STREET).
4.00 P.M. PEACE FELLOWSHIP (CROSS STREET).
4.00 P.M. NATIONAL UNITARIAN FELLOWSHIP (CROSS STREET).
7.00 P.M. LESSER FREE TRADE HALL.
PUBLIC MEETING.
"The Unitarian Church meets the Challenge of the Day."
Chairman: REV. W. HILL WAREING.
Speakers: DR. JUNE BELL.
MR. M. H. GRUNDY, M.A.
REV. C. H. BARTLETT, B.A.

FRIDAY, APRIL 14th

AT CROSS STREET CHAPEL

10.00 A.M. CONFERENCE on "LIBERAL RELIGION IN A DIVIDED WORLD".
Chairman: THE PRESIDENT.
Speakers: DR. PETER DALBERT (Switzerland).
REV. MAGNUS C. RATTER.
12 noon CLOSING ADDRESS (without discussion).
REV. C. EASTON.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing together with the name of the Seconder.

COUNCIL RESOLUTION

AMERICAN UNITARIAN ASSOCIATION AND THE UNIVERSALIST CHURCHES OF AMERICA

The text of this Resolution of good wishes on the occasion of the consolidation of these two organisations will be on the Agenda Paper and will be sent to Boston in the form of an illuminated address.

BANK STREET CHAPEL, BOLTON

FREE WIRELESS AND TELEVISION LICENSES.—In view of the large and increasing number of solitary and lonely old people whose Pension or Assistance Allowance provides for only the basic necessities of living, and in view of the incalculable boon that Wireless and Television can be to give them a window on the world and save them from self-centred isolation, this Annual Meeting of the General Assembly, etc., Petitions Her Majesty's Postmaster General to take steps to issue Free Wireless and Television Licenses to all persons of pensionable age who fulfil the following conditions:—

(i) That they shall live alone or with no one who is not also of pensionable age.
(ii) That such persons living alone or together shall severally or jointly, have no private income and be solely dependent upon their State Pension and/or allowances from the National Assistance Board.
(iii) That the only regular income of the household comprising one or more such persons shall derive from the said pensions and/or allowances.

JOHN KELTY,
Secretary.

Essex Hall, 1-6 Essex Street, London, W.C.2.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 2, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cohan Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Cyapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. Martin
BILLINGHURST, Free Church, High Street, 11, Mrs. E. Savage
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (April 9) Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Mr. D. C. Wigmore-Beddoes
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Bertles
BRISTOL, Oakfield Road, 11, Rev. A. H. Bertles 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, Rev. H. W. Stephenson, 6.30, Rev. W. Beer
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Miss R. Hereford
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
CROMWENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twiss
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CROWN, Free Christian Church, Beech Street, 6.30, Supply
CROWBOROUGH, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. E. G. Lee
DENTON, Wilton Street Chapel, 11, Mrs. Andrew, 6.30, Mr. A. Schofield
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. C. S. Dence
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fishpow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Mr. C. Emery
DUBLIN, Stephen's Green, Wren, 11.30 and 7.30, Rev. E. Savage Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kiberan
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. G. D. Forte
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow (also 7, 1st, 3rd and 5th Sundays)
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluver
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Supply
GLOSSOP, Finnilee Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quine
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Maisel Brabby
GUILDFORD, Ward Street Church, 11, Miss E. M. Butcher
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dendrich Hilton, 6.30, Mrs. Muriel Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker, 3, Junior Church
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 3.15, Rev. A. B. Downing
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Knowles
LIVERPOOL, Assembly Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tyndall
LIVERPOOL, Hardle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kyle Murray
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, Mrs. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. S. R. Butler
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Evans Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. F. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Claude Sutter, 6.30, Supply
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Miss M. K. Gabbe
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Gammon
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maie
LONDON, Highgate Hill, Unitarian Church, 11, Rev. J. Rhys Walker
LONDON, Hoxton, Hoxton Square, 11, Rev. J. Wilson, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Gasking (No Evening Service)
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. Graham Short
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. Jeremy Gasking
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. R. E. Boston
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pincher
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. T. L. Jones
LYTHAM ST. ANNES (Ansdell) Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
MANCHESTER, Failworth, Deb Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Supply
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (April 9), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
MIDDLETON, Old Road Chapel, 3.15, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
NORTHAMPTON, Kettering Road Church, 11, Supply
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Family Service
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30 Rev. John R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Baker
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, No Service
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. Arnold Graves
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 11, Rev. E. Green
SOUTHEND-ON-SEA, Dunsley Road, 6.30, Supply
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. Magnus Ratter
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpkin
SWANSEA, Pennard Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. Robert Tayler
TODMORDEN, Unitarian Church, 10.45, 6
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Congre Unitarian Church, 6, Rev. S. Spencer
WALLASEY, Memorial Church, Manor Road, 11, Mr. L. Evans, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 6, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. E. E. Strachan
WILMSLOW, Dean Row, 10.45, Rev. F. Cotter, Styal, 3, Rev. F. Cotter
YORK, St. Saviourgate Chapel, 6.30, No Service

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gunson
MELBOURNE, Unitarian Church, Cathedral Place, C. 2; Unitarian Half-Hour broadcast, 8.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitchett, 132, Duke Street, Scarborough, West Australia.
STANFIELD COMMUNITY CHURCH, Anzac Road, Stanford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Warren
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.) 7.15, Rev. D. W. Edwards, Manse Telephone LX 5125
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. T. M. Warren. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Lawrence Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. James H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 9.30 and 11, Rev. A. P. Blewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilde
WELLINGTON, Service suspended—Enquiries—Miss Warren, Tel. 46-272

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CHARITY OF TIMOTHY DEAN

(Founded by Will dated March 1726, *for poor Ministers and poor Widows of Ministers)*

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which preference must be given) and Lancaster.

Forms of application (to be returned not later than May 1st) may be obtained from the

Rev. FRED COTTIER
3 Deneway,
HIGH LANE, nr Stockport, Cheshire.
(Hon. Secretary of the Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

Ministers and Mental Health

A Ministers' Refresher Course was held at Manchester College, Oxford, from March 13 to 16, the theme being "Mental Health and the Minister". The Leader, the Rev. C. H. Bartlett, B.A., has had a wide experience of psychiatric methods, and in his contributions encouraged the ministers present to feel that pastoral ministrations were becoming more and more recognised as valuable in helping those who were seeking to become adjusted to the demands of life. Dr. R. G. McInnes was able to put forward the experience in hospital work of the medico, and the Rev. J. M. Quirk drew from a varied knowledge of the work of a Marriage Guidance Council. The Rev. H. L. Short (College Warden) gave a most thought-provoking address on "The Theological Implications of Psychoanalysis". His fellowship and that of the Principal and students was greatly appreciated.

The case material enabled the course to retain a practical character throughout. Questions and discussion provided an opportunity to pool experiences, and the members returned home feeling that more should be done in equipping ministers more fully to deal with those they meet in pastoral work who need skilled assistance in overcoming psychiatric disorders.

R.T.

Mothers Day at Ilford Church

It was a sight worth witnessing at the Ilford Church on Sunday, March the 12th—for the church was well nigh full of mothers or parents and children and among them two octogenarians. To see the keenness of the kiddies and the splendid way they took their part in the service—their reading was good, and a beautifully said prayer by one of the youngest of the congregation brought a lump into one's throat—goodness knows why.

Great credit is due to the Rev. T. E. Dalton and his able wife Dr. Kitty Dalton who started the school from scratch four years ago with three of their own which has now reached the thirty mark—one gentleman actually brings two all the way from Muswell Hill. The school is run on modern lines so that the ideas, inclinations—the characteristics and traits of character in the right direction are encouraged, not forgetting the artistic. Great interest has been caused by their "Puppet Show". Every Sunday morning, prior to going into the Hall, the children take it in turns conducting the finance part of the service, which augurs well for their interest in the future of the church.

A.C.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rate: £1 6s. 0d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7334 Editorial: EUS 2912

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

A Memorial Service for Mrs. Dorothy E. Poole at Blackfriars Mission and Stamford Street Chapel, Sunday, 9th April, at 6.30 p.m.

NOTICE

IN THE MATTER OF

THOMAS PARGETER OF FOLKESTONE CHARITY

THE CHARITY OF JOHN WAND for annuities for POOR WOMEN

The Trustees of this Charity give notice that they will meet on the 13th day of June, 1961, at 24 Harborne Road, Birmingham 15 at 11.30 o'clock to appoint an annuitant of the Charity.

Deserving women, never having been married, of the age of 55 years and upwards are eligible for the appointment. Preference will be given to those who have shown reasonable providence, those who have been reduced by misfortune and those who have made a strenuous but unavailing effort to support themselves.

Application for the appointment must be made in the first place in writing to the Trustees or their Clerk at 24 Harborne Road, Birmingham 15, on or before the 14th May, 1961. Every applicant must state her name, address, age and occupation, and must be prepared to produce sufficient testimonials and other evidence of her qualification for the appointment, and, except in case of physical disability, to attend in person.

(Signed) J. T. A. SMITH,
Clerk of the Trustees.

Printed by SOUTH ESSEX RECORDING, 240, High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 24, Gordon Square, W.C.1.—Manager (Wednesday) JOHN HEYWOOD, Deansgate, Saturday, April 1, 1961